

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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FREDERIC C. MOREHOUSE

Editor of *The Living Church*, 1900-1932

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Speaking Engagements

TO THE EDITOR: Will you kindly note that I have arrived in this country from Japan to undertake a six months' speaking engagement under the auspices of the National Council Speakers' Bureau, commencing September 1st through February 28th.

Already quite a number of meetings have been arranged—and I shall be very glad for your prayers. Thank you.

Perhaps you will be good enough to let my friends know about this arrangement through the columns of your splendid paper, *THE LIVING CHURCH*.

(Rev.) GEORGE F. DEMPSIE.

York, Pa.

Foreign Students Here

TO THE EDITOR: Among the foreign students now in this country are two clergymen representing parts of the Christian world in which our Church has long been interested. The Rev. K. M. Simon, a deacon of the ancient Syrian Church of India, has recently returned from representing his Church at the meeting of the World Council of Churches, and will welcome opportunities to help Americans to understand his Church and country. The Rev. Werner Scharte of Mannheim, Germany, is the first European Old Catholic to study in one of our seminaries, and is highly recommended by the Army chaplains with whom he has coöperated. He speaks excellent English (as does the Rev. Mr. Simon), and can tell of the history and needs of the Old Catholics, with whom we are in communion.

Both Fr. Scharte and the Rev. Mr. Simon are at the General Theological Seminary, 175 Ninth Ave., New York 11, N. Y., and those who wish to invite either to address parochial or other groups (contributing if possible toward their general expenses, as well as any of travel from New York City) may address them there.

(Rev.) E. R. HARDY, JR.

New Haven, Conn.

Reunion with the Methodists

TO THE EDITOR: At the recent meeting of the Quadrennial Conference of the Methodist Church in the USA, interest was expressed in unity negotiations with the Episcopal Church [L. C., May 23d]. Bishop Lewis O. Hartman of the Methodist Communion and the Presiding Bishop of the Episcopal Church both spoke with enthusiasm of the common faith and heritage of both bodies. Bishop Hartman, in particular, indicated that the doctrine of the Apostolic Succession was about the only obstacle to reunion.

Episcopalians should recall that in the *Journal of General Convention of 1931* there still stands a report of a committee to deal with Methodists and Presbyterians on "matters of Christian morality looking toward organic unity" (*Journal of Convention, 1931*, pp. 578ff). The work of this committee with the Methodists was not pursued at the time because the Methodists were chiefly engaged in domestic reunion,

and by 1937 all Episcopalian attention was shifted to the Presbyterians. But in a sense this committee report still exists. The Methodists have now created an official Commission on Church Union (*Time*, May 17th).

In the light of these indications and general assurances of doctrinal agreement, it is well to point out the collapse of a series of nine-year reunion negotiations between the Methodists and Presbyterians in New Zealand (*Christian Century*, September 15th.) A more than substantial majority in each body rejected the proposals which had been approved by the Negotiating Committee. An editorial explanation in the *Christian Century* attributes the collapse to two factors: the Presbyterians found the Methodists "too lax in matter of doctrine," while the Methodists found that Presbyterians were "still too much under thrall to John Calvin and Wesleyan divines." The anti-doctrinal character of Methodism is obvious from the experiment in New Zealand. It should suggest caution lest in approaching Methodism in the USA, we become too easily swayed by the statements of a few leaders as to the faith of that communion.

(Rev.) LOUIS A. HASELMAYER.
Philadelphia, Pa.

Michigan Consecration

TO THE EDITOR: Your as usual complete report on the consecration of the Rev. Russell Hubbard as Suffragan Bishop of Michigan [L. C., Sept. 5th] contains one important omission, namely the extent of radio coverage of the ceremony.

WABI, the Columbia Broadcasting System outlet, in Bangor, Maine, carried the entire service (giving up several popular morning broadcasts) so that it could be heard over most of Maine. Advance notices of the broadcast were sent to all our Churches in the diocese.

The Rev. Dana Kennedy of St. Barnabas, Springfield, Mass., was persuaded to describe the entire service for the radio audience, thus assuring an accurate d

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co., at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

tion of the event. A tape recording of the service was offered by WABI to Detroit CBS station and to those participating in the service. An exceptionally good job was done by Mr. Francis M. Son, manager of WABI, in bringing the ceremony to thousands who could not possibly get into small St. Saviour's church.

From this, still another, successful use of radio on behalf of our Church, all bishops and dioceses might learn afresh the use more frequently and more fully of public relations as available to us in reaching the unchurched public, and make friendly contacts with newspapers and radio stations without constant urging from the professional public relations workers who are communicants of our church. FREDERICK H. SONTAG.

Syracuse, N. Y.

Godfathers Wanted

TO THE EDITOR: How should one go about accepting a godfather for his son? I say *accepting* and not *choosing* wisely.

In November of this year my husband and I will be returning to America, on leave from our architectural practise in India, for the express purpose of adopting two baby boys. We have given considerable thought to the true meaning of godparenthood and have come to the conclusion that it is in no sense an honorary title to be bestowed on a loving grandparent or a bold uncle which demands no returns other than affection and possible financial quests. Godparenthood, we feel, is a responsibility which must be sought after the prospective godparent rather than conferred upon him by the child's own parents. It is a working job which it would be most unfair to thrust upon anyone, even those who are nearest and dearest through family ties or long-standing friendship, under the guise of a complimentary gesture involving no major responsibilities. It is a job, moreover, for a young man, young enough at least to look forward reasonably to living throughout not only the childhood of his godson, but through his adolescence and maturity into manhood. It is at a later age, when his grandparents are not likely to be living still, that the boy may be in most need of help and guidance in the event of his parents' deaths. The godfather, then, should parallel the boy's own father in the spiritual duties of parenthood, but should do so quite independent of his earthly co-father since he is primarily co-father of the boy with God. This we believe he can do far more effectively if he is *not* a close relation and therefore free of the family loyalties and prejudices which might well hamper his acting in his godson's interests,—or, to put it more nearly, in the interest of God and their mutual son.

Is this not the godfather's real pledge to the boy's parents and relations, to defend not *their* interests in the boy, but God's? For this grave task the godfather must be a man of faith and courage, with complete confidence in his right to exercise his duties in defiance even of the child's earthly parents, to oppose their

will with God's will. He must be willing to give of his time and effort, not merely annually or on his death-bed in the form of gifts and bequests, but daily throughout his life, a minimum of at least hundreds and hundreds of hours,—the total of even a moment's daily prayer for the health of his godson's soul. Self-dedicated, no one can dare to call him to task for his failure; since no one but God himself can demand an accounting of his stewardship, his burden of responsibility is immeasurable. He is the person whose offer of guardianship of their son's soul has been humbly accepted by the boy's parents, not only as a substitute for their guidance in the event of their deaths, but as a help to them during their lives in the difficult surrender of their own loving demands to the prior right of God to use their son for His own ends.

In a few weeks now our own two small sons, Geoffrey Kemper and Gregory Knowles, will be in the market for godfathers. We do not find anyone advertising in the Positions Wanted section of the Classified Ads appearing in *THE LIVING CHURCH*. Anybody want the job? Since it is a case of bread upon the waters, you can ask your own remuneration for services rendered. You must do the choosing. We, the parents, will humbly accept on behalf of our sons and their Father in Heaven.

(Mrs.) R. STUART JOHNSTON.
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Chicago, Ill.

Post-Amsterdam Issue

TO THE EDITOR: Once more you seem to have rendered a service that so far as I know has no equal among religious periodicals. I am thinking, of course, of the post-Amsterdam issue which has just come to my attention.

Just as I felt, and told you in Amsterdam, that *THE LIVING CHURCH* pre-Amsterdam issue had been my own personal best help in preparation for going there, I now can say that the current issue is the most valuable single contribution in summarizing the scope and accomplishments of those historic days.

I feel deeply in debt to you and to the contributors for these two issues.

RALPH STOODY,
Director, Methodist Information.
New York.

Exchanges

The persons whose names follow desire to send their copies of the London *Church Times* to an American Churchman in exchange for his copies of *THE LIVING CHURCH*:

Rev. W. B. Church
Holy Trinity Vicarage
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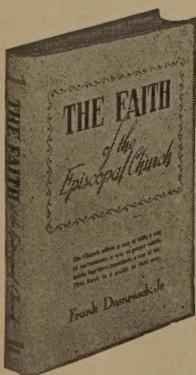
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The Question Box

Conducted by the REV. CANON MARSHALL M. DAY



• In view of the statement of G. B. Moss (*The Christian Faith: An Introduction to Dogmatic Theology*—pp. 73-74), "For this reason it seems highly probable that the tradition of the Church is true, that our Lord was the only Son of His Mother, and that His 'brethren' were the sons of St. Joseph by a former wife. But the historical evidence for the Perpetual Virginity is not sufficient for us to be able to regard it as a dogma" is it not unfortunate that so many otherwise excellent devotional forms contain the reference to our Lady as ever-Virgin? How should one act if he goes to a parish where preparation cards, containing the fuller Confiteor, with these words, are in use?

I think that Dr. Moss really gives the answer when he calls the Perpetual Virginity "the tradition of the Church." The last sentence merely states that a person denying this tradition cannot be considered in peril of soul for so doing, therefore, a priest holding this view, as a private opinion, should use the Confiteor as he finds it since in his priestly character, he speaks for the Church and not for himself. In his own parish, if he is a rector, his jurisdiction would permit him to determine which form of preparation card is to be used. As to other devotional literature the use or omission of the title ever-Virgin is entirely a personal matter.

• (1) How many communicants are there in the world of the Anglican Faith? (2) How many baptized persons? (3) How many bishops of the Anglican Faith?

(1-2.) According to J. L. Neve, *Churches and Sects of Christendom* (1940), there were at that time an estimated total of 27,000,000 Anglican communicants in the world. The number of baptized persons is not given, but assuming that the ratio between baptized and confirmed in the United States of America holds good everywhere, the number of baptized persons would have been at that date about 40,950,000.

(3.) The information as to the number of bishops was more easily and accurately obtained. Counting bishops having jurisdiction and suffragan bishops actively at work, there are at present

428 Anglican bishops. In addition to these there is a large number of retired bishops some of whom have taken charge of parishes or have been attached as canons to cathedral chapters.

• Is there any authority for chanting the canticles at matins or even singing them by the whole group instead of responsively like the Psalms?

This custom, which is not very widespread, probably originated in imitation of the usage when anthem settings of the canticles are sung. The practice of the monastic orders is to say or sing the Psalms antiphonally throughout, including the Gloria, so that sometimes one side and sometimes the other begins the next Psalm. The canticles are sung or said antiphonally and the Gloria begun by whichever side it happens to fall to.

In most parishes this practice is varied by having the officiant or the person who starts the Psalms, start the Gloria in the event of an odd number of verses and in many places the Gloria is said by all persons present. These practices seem to me to be permissible, though the monastic use is really the most authoritative. Note that according to this the response is from one side of the church to the other rather than as a dialogue between the officiant and the people.

• Are there any saints in the Anglican Church? If so, how many?

The saints of God are representatives of the Holy Catholic Church in its entirety. Since the Anglican Church is part of this, she has a right to the veneration of all the saints in no matter which division of Christendom they lived on earth. There is no machinery of canonization in the Anglican Communion, therefore the only saint we have ever formally canonized is Charles Stuart, King of England and Martyr, a service for whose day was, for some generations, contained in the English Prayer Book. In the Roman martyrology there are about 5,000 entries. We have no information on the Greek and other Oriental martyrologies. The actual number of the saints is known only to God.

TWENTY-FIFTH SUNDAY AFTER TRINITY

GENERAL

PISCOPATE

bishop Maxon Dies

Bishop Maxon of Tennessee died in Memphis on November 8th. He had never fully recovered from a heart attack that he suffered nearly a year ago, though he had been able to take part in the consecration of Bishop Barth as coadjutor of Tennessee on September 21st.

The funeral was scheduled for November 10th in Memphis. [Further details next week.]

WORLD COUNCIL

bishop Larned Elected

The Rt. Rev. J. I. Blair Larned, who represents the Presiding Bishop in charge of American churches in Europe, has been elected chairman of the board of managers of the Department

Reconstruction and Interchurch Aid of the World Council of Churches. The election took place in Geneva at the first meeting of the Board of Managers after its establishment by the First Assembly of the World Council in Amsterdam.

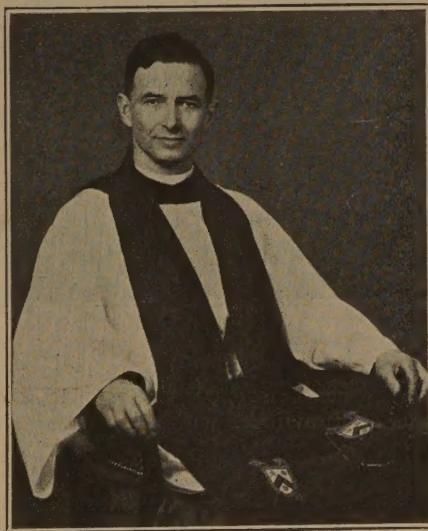
The board of managers will determine policy for the Reconstruction department under the Department's new constitution approved by the Central Committee of the World Council.

ARMED FORCES

Religious Preferences to be Toted in Service Records

The Army and Navy Division of the National Council has received word from the office of the Secretary of the Army, the Hon. Kenneth C. Royall, as to the recording of religious preferences of enlistees and inductees.

A new system of registering these men has been set up. They will go to induction Stations where they will be examined as to physical, mental, and moral qualifications for service in the armed forces. Those found qualified are later inducted at the Induction Stations, allocated to one of the services — at the



VERY REV. D. J. CAMPBELL: Newly Elected Suffragan of Los Angeles.

present time to an Army Training Division, and properly processed.

At the Army Training Division a Service Record for each enlistee or inductee is initiated. This record has a specific place on page one, section one, (sixth item) which reads as follows: "Religious Preference." Each person will be informed that he is authorized but not required to state his religious preference by denomination. The term "Protestant" for instance, will be used only when a Protestant claims no spe-

cific denomination. The word "None" will be used when he claims no religious connections. The members of the Episcopal Church called for service in the armed forces may register "Episcopalian."

PROVINCES

Synod Considers

Christian Education

The Synod of the Second Province meeting under its new organization plan in Asbury Park, N. J., October 18th-20th, carried as its theme, "The Church's Whole Base of Christian Education."

All former commissions and committees of the Synod have been dismissed, and the same interests are now being dealt with by a Council elected from the whole Province, composed of Bishops Barry, Coadjutor of Albany, Ludlow, Suffragan of Newark, Scaife of Western New York; the Rev. Messrs. R. B. Gribbon, James A. Rockwell, Harry J. Stretch; Prof. Theodore T. Odell, Messrs. Theodore Oxholm, George P. Demler; Mesdames Edgar Wandless, Charles Reid, Frank G. Scofield. National Council representative is the Rev. Meredith Wood.

The report of the Council to the Synod suggested that a college work project for the whole Province, and the furthering of Provincial youth work, as well as the vigorous prosecution of Laymen's Work under the Presiding Bishop's Committee, be adopted. They were adopted and implementation of the first two were provided for in the budget of the Synod.

Speakers at the Synod dinner, Prof. George Thomas of Princeton, and the Rev. James Pike, J.S.D., of Christ Church, Poughkeepsie, N. Y., discussed the Church's opportunity and responsibility on college campuses. In a time of intellectual confusion and the strong appeal of secularism, they showed that only the Christian world view would offer intellectual integrity and redemptive values. The Church should press its affirmations and make its gospel more effectively heard. Skeptics were undermining their own position so effectively that the situation presents a fine and new opportunity for Christian leader-

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. **THE LIVING CHURCH** is a subscriber to Religious News Service and is served by leading national news picture agencies.

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ship on all levels, in the home, on the faculties, and through specially trained workers among students, as well as parishes to meet the needs of the new seeking and alert generation. All must retrain themselves so as to be more keenly aware of what the total view of life the Christian Church offers is like, so as better to communicate it to others.

The Rev. Vesper Ward of the National Council showed how the curriculum for Christian education on the Church school and parish and family plane must be thought through and new material published to aid and help those involved in passing on our Christian heritage to others in a more adequate way.

Dr. Spencer Miller, Jr., State Highway Commissioner for New Jersey, and a participant in the Amsterdam Conference of the World Council of Churches, reported on the significance of the ecumenical movement for Christian education.

NEW PRESIDENT

The resignation of Bishop Reinheimer as president of the Synod because of poor health was regretfully received. A resolution commending his reorganization of the Synod and the effective leadership he gave to it, was unanimously adopted.

Bishop Peabody of Central New York was nominated for president by the Provincial House of Bishops and he was elected by the joint session.

ELECTIONS: Chairman, House of Deputies, Prof. W. F. Galpin; secretary of the Synod, Rev. Fenimore Cooper; assistant secretary and treasurer, Rev. A. Steward Hogenauer; treasurer, Austin S. Murray.

Northwest Synod Considers World Unrest

About 250 persons crowded St. Luke's Church, Billings, Mont., for the opening service of the Synod, of the Northwest on October 26th. The Presiding Bishop preached at the service and in his sermon compared the unrest of our century to the unrest of the Roman Empire in its last days. Just as Christian living, thinking, and dying brought peace to the Roman Empire, so Christian living, thinking, and dying if necessary, will bring peace and purpose to the world today.

Delegates from Minnesota, Iowa, Nebraska, Colorado, Wyoming, North and South Dakota, and Montana discussed mutual problems and plans during the two day sessions. Bishop Brinker of Nebraska presided over the Synod meetings. Several Joint sessions of the Synod and the Woman's Auxiliary of the Province were held. Speakers included Bishop Keeler of Minnesota who spoke on "Recruiting for the Ministry." The Bishop stated that a survey showed a



ARCHBISHOP ATHENAGORAS

need for 65 additional clergy in this Province, with the present number of candidates for the ministry from the Province being only about one third of this number. At other joint sessions the Synod was addressed by the Rev. William Crittenden on the Youth Work of the Episcopal Church and by the Rev. Clifford Samuelson on Rural Work.

A feature of the Synod was the banquet held at the Northern Hotel at which Bishop Sherrill reported on the program and work of the National Council at home and overseas. The Bishop's moving address closed with the statement that the Church could accomplish almost any purpose it set itself to once it gained the vision of its great opportunities.

RESOLUTIONS

It was recommended to the Department of Christian Education of the National Council that they give immediate attention to the production of materials for the Church School by mail.

It was resolved that the Provincial Department of Christian Social Relations be instructed to study specific cases of mixed marriages where one of the contracting parties has been forced to sign a paper with respect to the religious upbringing of possible children of the intended marriage to discover whether or not the promise was made under duress and if made under duress, if it violated the Constitution of the U. S.

Intensive parish calling be emphasized in the program of Evangelism of the several jurisdictions for the coming year.

ELECTIONS: Executive council, Bishop Bowen, Rev. Philip McNairy, Judge Nuss; board of trustees, Seabury-Western Seminary, Bishop Gesner, Very Rev. Russell Johnson, Mr. Jule Hannaford; National Council, Bishop Haines.

ORTHODOX

Patriarch to be Enthroned in Istanbul

Archbishop Athenagoras, recently elected Ecumenical Patriarch, expects to be enthroned at the Church of St. George in Istanbul shortly before Christmas, according to Religious News Service.

Succeeding Patriarch Maximos V, who resigned recently because of ill health, he will be the first U.S. citizen ever to exercise jurisdiction over the 130,000,000 Greek Orthodox believers throughout the world.

Election of Archbishop Athenagoras was announced by the Holy Synod after two other candidates, Metropolitan Joachim of Derkon and Metropolitan Dorotheos of Pringiponissou, had withdrawn their nominations.

Hundreds of Orthodox believers crowded into the patriarchate to witness the election. When officials announced that 11 of the 17 metropolitans qualified to take part in the voting had cast their ballots for Archbishop Athenagoras, bells in the patriarchal church were rung to announce that a new patriarch had been chosen.

Archbishop Athenagoras, whose candidacy was said to have had the strong backing of the Greek and Turkish governments, will be the 268th to occupy the ecumenical throne. He is 61 years old and has been in the United States for over 17 years.

Born in Turkey of Greek parents in 1886, he arrived in the United States in 1931 and became an American citizen in 1938. Before assuming his new office, he must renounce his American citizenship in accordance with a clause in the Treaty of Lausanne which declares that the Ecumenical Patriarch must be a Turkish citizen.

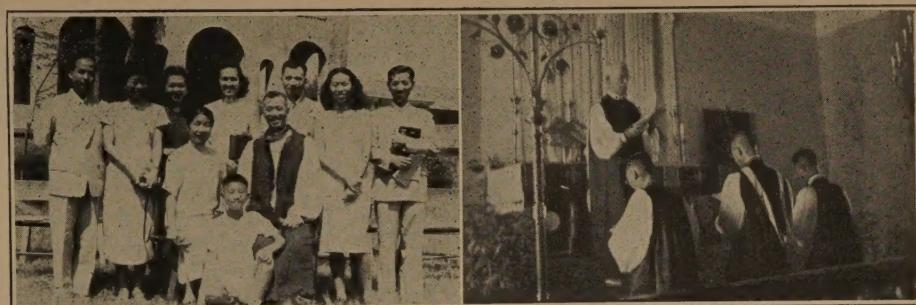
Athenagoras studied at the Theological School in Istanbul, and while still a student was appointed secretary to an archbishop. His duties took him to various parts of the Balkans where he came into contact with French, English and American nationals during World War I.

Later he was transferred to Greece where he was secretary to the Archbishop of Athens for four years. On becoming a priest, he abandoned his original name of Aristocles and took Athenagoras, which means, literally, "a man speaking in Athens."

After a seven-year stay in the Greek capital, Athenagoras was made Metropolitan of the Greek island of Corfu and in 1931 was appointed Archbishop of North and South America. He was chiefly responsible for revitalizing the Greek Orthodox community in the Unit-

States which now has 300 churches, schools, and a theological school in con where 110 students are en- ed at present. Some of the most ac- congregations are in Chicago, Det- , Boston, Philadelphia, and Wash- on, D. C.

[RNS]



CHINESE CONSECRATION: (Left) Bishop Tsang with five of their seven children and other close members of their family; (Right) Bishop Gilman, standing; kneeling, (left to right), Bishops Hsu, Tsang, and Liu.

OMAN'S AUXILIARY

Board Members

New chairmen for the coming year announced by the new chairman of Woman's Auxiliary national execu- board, Mrs. William R. Taliaferro Edgewood, Pa., for the board's four dding committees: United Thank fering committee, Mrs. Edward G. sar, St. Louis; personnel committee, rs. William T. Heath, Buffalo, Y.; finance committee, Mrs. Rollin Chamberlin, Chicago; committee on paration and follow-up of Triennial eeting, Mrs. H. W. Whinfield, She- gan, Wis.

MISSIONS

Bishop Tsang Consecrated

On September 15th in the city of Suchang, Hupeh, China, the Very Rev. Stephen H. S. Tsang, Dean of St. Paul's Cathedral, Hankow, was consecrated Bishop of the Sheng Kung Hui diocese O-Hsiang, formerly commonly known the diocese of Hankow.

At the service in the Church of the Holy Nativity, the Rt. Rev. A. A. Gil- an, the retiring Bishop of the Mis- sionary District of Hanchow, was con- cibrator. Bishops Craighill of Wuhu, ocese of Wan-Kan, and K. T. Mao, ssistant Bishop of Kiangsu, were co-consecrators and Bishop Gilman reached.

The Rt. Rev. Addison Hsu, Assistant Bishop of Kuangsi-Hunan and the Rt. Rev. Newton Y. C. Liu, Bishop of Chensi, (the missionary diocese of the Sheng Kung Hui), were presenters. The Rev. Graham Y. L. Liu read the testi- monials and the Rev. Edmund R. F. Penn with the Rev. Claude L. Pickens, r., were attending presbyters.

Bishop Gilman in his sermon pointed out that the work of the Bishop was to decide what Scriptures should be read and to unite the Church. The responsibilities of a bishop are many and never ending. The selection of the clergy is a continuous work, for they are greatly needed, but only after careful and prayerful thought. To the new Bishop, Bishop Gilman spoke of the task laid upon him for the need of closer unity in the diocese and the need of always being on the lookout for openings for new work.

This consecration of Bishop Tsang marks a turning point in the missionary

program of the Episcopal Church in China. Heretofore the diocesan bishops have always been American. There are still assistant Chinese Bishops in the American Episcopal areas in China, but Bishop Tsang is the first Diocesan.

The old Missionary District of Hankow should from now on be considered as the diocese of O-Hsiang of the Sheng Kung Hui in China. "O" is the classical name for the province of Hupeh, and "Hsiang" is the classical counterpart for Hunan, of which this diocese includes the northern half. During the war it was often referred to as the "Rice Bowl" of China, and it is very much that.

YOUNG PEOPLE

International Meeting

Hundreds of members of the Detroit Episcopal Games League and the Anglican Young People's Association of the Windsor, Ontario, area met for worship and fellowship in All Saints' Anglican Church, Windsor, Sunday, October 24th. Officers of the Games League were installed by their chaplain, the Rev. Reginald Blachford, and those of the Canadian unit by their chaplain, the Rev. Derwyn Jones of the host church. Such an installation is unique in the history of the local Anglican Communion, and perhaps beyond such borders.

The diocese of Michigan was represented by the Rev. Gordon Matthews, its secretary. The service of Evensong was intoned by the rector of All Saints', the Rev. R. Charles Brown, so well known on both sides of the Detroit river. Many clergy from Detroit and the Windsor (Essex) Deanery were in the chancel. The lesson was read by Mr. Wilber G. Hatcher, president of the Episcopal Games League. After the service a social hour was spent in the parish hall. The A.Y.P.A. of the Essex Deanery is now affiliated with the Games League and will have teams in the league's basket ball roster. The league also sponsors bowling teams, thus

providing hundreds of Episcopalian providing hundreds of Episcopalian with recreational activity and fine opportunities to get acquainted. The league has been the means of bringing many fellow communicants closer together and now seeks a closer unity between Episcopalianians of Detroit and Anglicans of the Windsor, Ontario area, just across the Detroit river.

Retreat for Boys

The Sisters of St. Mary, who are in charge of the DeKoven Foundation for Church Work at Racine, Wis., have announced an interdiocesan retreat for boys aged 14 to 20. The retreat will draw boys from the dioceses of Milwaukee, Chicago and Northern Indiana, and will begin with a 6:00 PM supper on Friday, December 3d and end with breakfast on Sunday, December 5th.

The conductor is to be the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., and diocesan-appointed pastor to Episcopal cadets at the Culver Military Academy, Culver, Ind. Fr. Sheridan is also the chairman of the Youth Committee for the diocese of Northern Indiana.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the Funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

China Relief

Mrs. F. S. Eastman	\$ 5.00
Mrs. Franklin Smith (children)	2.00
	\$ 7.00

CARE for Old Catholics

Previously acknowledged	\$ 7,191.39
Mrs. H. McKean Harrison	20.00
	\$ 7,211.39

Middle East Relief

Mrs. H. McKean Harrison ((Jerusalem)	\$ 10.00
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ROMANIA

Uniates Join Orthodox Church.

Patriarch Justinian, head of the Orthodox Church of Romania, has announced that Uniate Christians (Roman Catholic Church of the Byzantine rite) have severed their ties with Rome and joined the Romanian Orthodox Church, according to *Ecumenical Press Service*.

Thirty-six priests and two archpriests of the Uniate Church, representing 423 priests of their rite, had met at Cluj on October 1st, and voted unanimously to submit a petition for reunion with the Orthodox Church. Simultaneously, the conference issued an appeal to Uniate believers to accept their decision.

A Uniate delegation was sent to Bucharest to submit the conference's decision to the Orthodox Patriarchate. The delegates were received at a session of the Orthodox Synod and later participated at a special celebration of the Orthodox liturgy, which was broadcast throughout the nation.

The Uniates of Romania, numbering about 1,250,000, were united with Rome in 1697 when an Act of Unity was signed at Blaj, Transylvania. The Uniate Church is said to have 1,725 churches and more than 700 priests, headed by a metropolitan and four bishops.

Reunion of the Uniate Church with the Orthodox Church has been anticipated ever since Patriarch Justinian, at his enthronement last May, had urged Uniates to return to Orthodoxy. Many newspapers published articles recalling the return of the Uniates in Russia to the Russian Orthodox Church in 1946 asking, "Will our people have the same joy?"

Many Uniates are said to be opposed to the reunion with Orthodoxy, states the news release.

SIERRA LEONE

Missionary Honored

Bolahun, the central town of the Holy Cross Mission, Sierra Leone, was the scene of great festivity on October 8th. This marked the 15th anniversary of the first arrival here of the Prior of the Mission, Fr. Parsell, O.H.C.

Early in the afternoon, a group of townsmen, headed by the chief, went to the monastery to escort the Prior. He was carried down the hill in a native hammock with full country ceremonial: dancers, drums, songs, gun-shooting, and cheers. Under the trees behind the Church, tables had been laid for a fine feast. First, however, came a speech

from the head Evangelist, Zachariah Kpoto, telling of the country people's appreciation of Fr. Parsell's work. "He is both our Prior and our servant" was Mr. Kpoto's paradoxical comment. Then the headmaster, Mr. Manley, presented Fr. Parsell with a trek-suit made out of native cloth.

The feast was attended by chiefs and Christians from all the surrounding towns, who came to pay their respects. The usual native fare of rice and palm oil was embellished with chicken and sheep and an additional delicacy was the biscuits prepared for the occasion by the girls of St. Agnes' School.

Commencement at Cape Mount

The closing exercises of the school year at Cape Mount are scheduled for Monday, November 15th. Special services are to be held the previous day and, at that time, the preacher of the baccalaureate sermon is to be the Rev. Ralph T. Milligan, secular priest on the staff of the Holy Cross Mission.

CANADA

Archbishop Kingston Doubts Success of Ministry Plan

The Most Rev. George F. Kingston, Archbishop of Nova Scotia and Primate of All Canada, has declared that he doubted if plans for a "mutually acceptable ministry" with the United Church of Canada will "prove fruitful as a basis for union" of the two Churches.

The United Church of Canada and the Church of England in Canada have been carrying on "conversations" looking toward union for over two years. They were confined recently to discussion of how a common ministry for the two Churches could be achieved.

"This does not mean," Archbishop Kingston said, "that we will cease conversations. They will go on and I trust that through mutual understanding we will arrive at a basis of reunion."

He said that the question of the ministry was "the largest and fundamental difference" to be settled before the two Churches come together, but that if the conversations now going on do not result in agreement on a common ministry, then some other basis will be found.

In any case, the Primate added, a tremendous amount of good will and understanding will be engendered in members of both communions which will result in bringing the two Churches together in closer co-operation. He urged that individual parishes work together on important projects and that they invite each other to events of mutual interest.

Fr. Montgomery Leaves for Arctic Church Post

The Rev. Colin Montgomery, 4-year-old brother of Field Marshal S. Bernard L. Montgomery, has left Durban, Natal, for Aklavic, northwest Canada, where he will serve under the Rev. Archibald L. Fleming, Bishop of the Arctic. The diocese of the Arctic covers 1,204,697 square miles.

Fr. Montgomery, who was former vicar of Ladysmith, Natal, hopes to see his brother in London, on his way to Aklavic. On his arrival at Vancouver, British Columbia, he expects to visit his second eldest brother, Donald, a lawyer.

"I am exchanging the luxuries of rich sub-tropical country like Natal for the rigors of the Arctic," Fr. Montgomery declared, "mainly because of wanderlust. Also, it combines pioneering work with adventure, and I am still young enough to think those two are pretty good things." [RNS]

GREECE

Historic Church Reopened

King Paul, accompanied by Queen Frederica Louise and leading members of the Greek government, attended ceremonies marking the reopening of the historic church of St. Demetrios in Salonica which was recently restored after having been destroyed by a fire in 1917 which ravaged half of Salonica.

Celebrations began the day before when thousands of Greek Orthodox worshippers gathered for the first sounding of the church bell. The privilege of ringing the first chimes was given to a man who had bid \$500 at a "bell-ring" auction held for the benefit of the church.

The religious rites were conducted by Metropolitan Gennadios of Salonica assisted by other high-ranking dignitaries of the Greek Orthodox Church. Impressive scenes were witnessed when the relics of St. Demetrios, which had been transferred to Athens for safe keeping during the war, were restored to the ancient church built on the martyred saint's tomb.

One of the largest churches in the Orient, St. Demetrios was built in the fifth century, and restored in the seventh century. It contained many notable examples of Byzantine art and was particularly famed for its mosaics. [RNS]

CHURCH CALENDAR

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|----------|-------------------------------|
| November | 20. Sunday next before Advent |
| | 24. Thanksgiving |
| | 27. First Sunday in Advent |

Declaration of the House of Bishops

Adopted as a Pastoral Letter November 14, 1923

WE ARE aware of the widespread distress and disturbance of mind among many earnest Churchpeople, both clerical and lay, caused by several recent utterances concerning the Creeds. Moreover, we have been formally appealed to by eminent laymen as the Chief Pastors of the Church, solemnly pledged to uphold its Faith, for advice and guidance with regard to the questions thus raised.

We, therefore, put forth these words of explanation and, we trust, of re-assurance.

1. A distinction is to be recognized (as in the Catechism) between the profession of our *belief in*, i.e., of entire surrender to the Triune God, and the declaration that we *believe* certain facts about the operation of the Father, of the Son, and of the Holy Ghost, our Creator, Redeemer, and Sanctifier. The former is far more important as expressing our relation and attitude toward the Personal God. But the affirmation of the facts, declared by Holy Scripture, and a part of the belief of the Christian Church from the beginning, is of vital importance to faith and life. The Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher, and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories or explanations of the facts which they rehearse. No explanation is given of the Trinity, *how* God is at the same time absolutely One in His Spiritual Being, and yet exists in a three-fold manner; nor concerning the Incarnation, of the *manner* in which the Divine and Human natures are linked together in the One Person of our Lord Jesus Christ; nor of the nature of the resurrection body, Christ's or ours.

3. The shorter Apostles' Creed is to be interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be under-

stood; for instance with reference to the term: "The Son of God."

4. Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly, profession of the Apostles' Creed as a summary of Christian belief, stands and has stood from early days along with renunciation of evil and the promise of obedience to God's Commandments as a condition of Baptism.

Just 25 years ago, on November 14, 1923, the House of Bishops of the Episcopal Church adopted a historic declaration against the then widespread concept that it was consistent with loyal Churchmanship to "explain away" the statements of the creeds. The declaration was adopted unanimously as a Pastoral Letter, and published in THE LIVING CHURCH of November 24, 1923; we reprint it here because its forthright affirmations are as valuable for the guidance of Churchpeople today as when the pastoral was written.

5. A clergyman, whether Deacon, Priest, or Bishop, is required as a condition of receiving his ministerial commission to promise conformity to the doctrine, discipline, and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching, publicly or privately and advisedly, doctrine contrary to that of this Church. Individual aberrations, in teaching or practice, are regrettable and censurable but they ought not be taken as superseding the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to, the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial, belief in the Creeds in which at every regular service of the Church

both minister and congregation profess to believe, is to trifle with words and cannot but expose us to the suspicion and the danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language (and especially in our approach to Almighty God), however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under perhaps exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly dealt with by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on Whom, and on faith in Whom, depends the whole world's hope of redemption and salvation.

10. So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free.

Our Seventieth Birthday

THIS month marks the 70th anniversary of the founding of THE LIVING CHURCH. Our first number was published in Chicago with the date-line November 2, 1878. Since that time, THE LIVING CHURCH has not missed a single weekly issue — a record that we think is unique in the Episcopal Church press.

In an article in this issue, Dr. E. Clowes Chorley, historiographer of the Church, recalls some of the highlights in the story of THE LIVING CHURCH. Some day, perhaps in connection with our diamond jubilee five years hence, we should like to publish a complete history of this periodical, or rather of the Church as mirrored in its pages. We think it would show some interesting things, indicating great progress along some lines and virtually none along others.

We are quite sure, for example, that we could quote "letters to the editor" in the late seventies and eighties that would deal with the same subjects in approximately the same way as contemporary letters. There were in those days readers who viewed with alarm the spread of "High Church" practices (usually represented by a vested choir or the carrying of a processional cross), just as some readers do today. Others were sure the Church was abandoning its principles, because a Methodist minister was allowed to speak at a parish festival, or because our Church had a representative at some interdenominational conference. And of course from the time of the first Lambeth Conference to the present there was the fear that that august body would or would not do something that might compromise or advance the faith of the Church.

We should of course have to give special attention to the General Conventions, as covered in the pages of THE LIVING CHURCH. We should find that 25, 50, and 75 years ago vigorous debates raged on the subject of the name of the Church, the function of provinces, methods of administering the Holy Communion, and so on. But we should find also that gradually the Convention began to show greater interest in social problems (the editor of THE LIVING CHURCH tried unsuccessfully to get the Church to endorse collective bargaining in 1919), in missionary expansion, and in the ecumenical movement.

We might also find that in recent years the Church receded from some of the high points achieved in the course of that time. For instance, the recent National Council debates have seemed rather picayunish compared to the high vision and statesmanship of the Nation-wide Campaign of 1919. And we do not think the bishops at Lambeth approached the vigorous theological leadership of the pastoral letter adopted by our House of Bishops at Dallas in 1923.

THE LIVING CHURCH was founded in 1878 by the Rev. Drs. Samuel S. Harris and John Fulton. But a year later Dr. Harris became Bishop of Michigan, and in 1880 Dr. Fulton turned over the editorship to the Rev. Dr. Charles W. Leffingwell, founder of St. Mary's School, Knoxville, Ill. From that time to the present THE LIVING CHURCH has had but three editors — Dr. Leffingwell from 1880 to 1900; Frederic Cook Morehouse from 1900 to his death in 1932, and Clifford P. Morehouse from that time to the present. During World War II Peter Day, the managing editor, served as acting editor while the editor was in military service; and since 1945 Mr. Day has continued in direct charge of the publication office in Milwaukee as executive editor.

THUS for 48 of its 70 years THE LIVING CHURCH has had a layman as editor. Perhaps that is the reason it has generally managed to preserve a non-clerical point of view, and to appeal especially to lay Churchmen. When it came for the first time under the editorship of a layman, the prospectus of the new editor and publisher said:

"The world — its literature, progress, politics, art — will be viewed from the standpoint of the Church, and the Church from the standpoint of Catholic thought. The editorial policy will always be frank and outspoken; but controversy will not be its main desire. We shall attempt to be broad rather than intellectual grasp than in Churchmanship; to learn and to teach. There will be 'malice toward none, charity for all.'"

This has continued to be the aim of THE LIVING CHURCH. Now, as then, we are proud to call ourselves an Anglo-Catholic publication, because we stand foursquare for the concept of the Episcopal Church as the Catholic Church of the United States and the Anglican Communion as the Catholic Church for all who believe in a primitive Catholicism with a liturgy in their own language. We defend that Catholicism against the subtractions of Protestantism and the accretions of Romanism. Our allegiance is not to any group or party within the Church, but to the Church itself as the Body of Christ and His chosen instrument. We claim the name "Catholic" not as a partisan badge, but as the proper name of our Church which has, we believe, for 20 centuries "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayer."

Our function in the Church is, we believe, to present each week as fully as possible "the news, the work, and the thought of the Episcopal Church." We hope and sincerely believe that THE LIVING CHURCH is indispensable to any Churchman who

lly wants to know what is going on in his Church. The interests of THE LIVING CHURCH are not confined to the Episcopal Church, or to ecclesiastical matters. Indeed we feel that our religion, if it is to have any real relevance today, must affect our views and our actions in the spheres of politics, of business, international relations, and of society. For that reason we do not consider any of these subjects foreign to our columns. At the same time, we try never to speak with an air of infallibility, or to give the impression that we think all Churchmen must see eye to eye with us in every matter.

One great advantage that has always been enjoyed by THE LIVING CHURCH, as by the other independent journals of the Episcopal Church, is its freedom from official control. We wonder whether our readers generally realize how rare this is in religious journalism. Most of the Protestant denominational journals are owned or controlled by the headquarters organization of their respective religious bodies. Even in Catholic diocesan papers and other periodicals, with some notable exceptions (like the *Commonweal*), are directly under the control of the ecclesiastical authorities. The Episcopal Church is almost alone in having a completely free Church press.

We treasure this heritage of freedom very highly. We are conscious of the fact that we are free to criticize the Presiding Bishop, the National Council, or any other person or agency in the Church; and we do not hesitate to do so when we feel that such criticism is called for. On the other hand, freedom carries with it the burden of responsibility, and we are conscious of this, too. We therefore try whenever possible to uphold the responsible persons and organs of the Church, and to make our criticism, when necessary, as kindly and constructive as possible. Above all, we refrain from name-calling or the imputation of unworthy motives to persons or Church organizations — a sin that is the special temptation of religious editors, who see all too much of the seamy side of Church administration.

Similarly, we try not to engage in controversy with our brother editors, whether in our own Church or outside. If they engage in scurrilous attacks on us (as unfortunately they sometimes do), we generally ignore them. But if they attack the Church or misrepresent her teachings, we do our best to set the record straight. And once we get into a journalistic fight we must admit that we usually enjoy it, if it can be kept reasonably clean. And we cannot recall many in which we have come out on the short end!

The circulation of THE LIVING CHURCH, as of most religious periodicals is small — so small that it is extremely difficult to maintain it on a self-supporting basis. But it is considerably higher than it has been in the past. In our 1938 anniversary editorial we wrote: "When the present publishers took it over in 1900 the circulation was about 8,000; today it is still in the vicinity of 8,000." But in 1948 the average

weekly circulation is about double that amount, and it has risen as high as 19,000 or more in Convention year. Special issues, of course, have a much larger circulation, and in Lent the average is somewhat higher than the rest of the year. Taking it all in all, we believe that THE LIVING CHURCH has the largest circulation of any of the four independent news-magazines of the Episcopal Church. But the combined circulation of the four of them is nothing for our Church to be proud of. (Grammatical note: When you get to be 70, you may end a sentence with a preposition if you want to.)

In advertising, THE LIVING CHURCH is far ahead of any of the other Church papers. Maybe that's because our advertisers really get results, as they frequently tell us. But the national advertising which pays the bills of secular magazines does not find its way into Church periodicals, and that means that a larger share of publication costs must be borne by the subscribers.

Despite that fact, and the rapidly skyrocketing costs in recent years, THE LIVING CHURCH has increased its subscription price only fifty per cent from pre-war levels. Its current rate of \$6.00 a year is the same as other religious weeklies of comparable size, such as the *Christian Century*, and is less than the

The Living Church.

Vol. I.] CHICAGO, NOVEMBER 2, 1878. [No. 1.

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THE FIRST PAGE OF VOL. I, No. 1

Commonweal (\$7.00) or such secular periodicals as *Newsweek* and *Time* (\$6.50) or the *New Yorker* (\$7.00). True, these secular magazines are larger, but they also have many times the circulation and advertising, so their costs are proportionately less.

In our own Church, the *Churchman* charges \$5.00 for only 22 issues a year — a rate far higher than our \$6.00 for 52 issues, though their issues probably average a few more pages than ours. The smaller *Witness* has doubled its pre-war subscription price, from \$2.00 to \$4.00, and skips or combines issues from time to time. Only the *Southern Churchman* manages somehow to carry on at \$3.00 a year without omitting any issues — a feat that we envy them, and that must be explained by a benevolent and easy-going printer or a fairy godfather, or both!

These comparisons are not intended in any way to reflect upon any of the religious periodicals. Each of them has a difficult time making ends meet; each of them is published for the good of the cause and not with any idea of making money. But we believe that a religious periodical should be self-supporting; and by careful budgeting and the help of our loyal subscribers, we have succeeded in making THE LIVING CHURCH self-sustaining. We intend to keep it that way; indeed we must, as it is no longer possible to meet deficits in the same way as in by-gone years.

As it observes its 70th birthday, THE LIVING CHURCH looks back upon a history that has seen ups and downs, both editorially and financially. But it has been rarely fortunate in having an exceptional degree of continuity of editorship, and a truly notable amount of reader loyalty. One reader, the Rev. Walter E. Bentley, dropped in the other day to tell us that he had been a subscriber since 1888 — 60 of our 70 years. We think this is probably a record, but there are many subscribers whose names have been on our list since before the present editor and executive editor were born. And there are new subscribers who are equally loyal to THE LIVING CHURCH. We know, because the percentage of our renewals annually is far in excess of the average among all kinds of periodicals.

So, on this 70th anniversary we want to thank all our friends, our subscribers, our advertisers, and those who read over the shoulders of others, for their exceptional loyalty and support. Whatever success THE LIVING CHURCH has had is due to them.

A Time for Greatness

ALONG with virtually all the rest of the press and all the public opinion polls, we guessed wrong about the outcome of the presidential election. Thus in last week's issue, which went to press on election day, we spoke of "the President-elect" and "the new Administration" in terms that indicated obviously that we were thinking of Mr. Dewey. But what we said is no less true of President Truman, as

he begins an Administration to which he has not been elected by the American people.

Over the election weekend, the world situation grew steadily worse. The heavy losses suffered by the Chinese government will add one more headache to the Administration, for it must now decide promptly whether it is going to give all-out aid, including military support, to Chiang Kai-Shek's government, or whether it is going to permit the Communists to take over virtually all of China. And the problems in Greece, in Palestine, in France, and in the U. N. Assembly are no less urgent and critical.

We hope and pray that the Democratic victory may result in strengthening the bi-partisan foreign policy. After January 20th, President Truman will have the support of a clear majority of his own party in both Houses of Congress. But that is not enough. If the principles of freedom for which this country stands, and which were so dramatically illustrated by the election itself, are to prevail, it will require the whole-hearted coöperation of the leaders of both major parties, and of all American citizens.

President Truman now has a clear mandate — mandate to make America strong, to keep America free, and to lead the world into the paths of peace. We hope that the President and his advisers, the Congress, the press and radio, and the public will all work together for that end. For it is the essence of democracy that, once an issue has been settled in a free election, the people shall loyally support the persons and principles thus endorsed.

And we trust that Mr. Truman himself will now forget the "give 'em hell" attitude that characterized his campaign, and become once more the President of all the people, rather than the spokesman for one party. He has received a tremendous expression of confidence in himself and his policies, and he has now the opportunity to become a truly great President, in a time that calls for greatness in its leaders.

Refugees in Palestine

IN HIS article in this issue the Rev. Charles T. Bridgeman, sometime canon of St. George's Cathedral, Jerusalem, and now assistant at Trinity Church, New York, tells something of the tragic plight of refugees in the Holy Land today.

Who are these people? Some of them are Jews, some Moslems, some Christians. Most of them are Arabs, whose families have lived in Palestine for generations, but who now find themselves strangers and outcasts in their own land. Such are the misfortunes of war, and such are the injustices that come from the bungling of the Holy Land situation by the nations of the world.

We in America have a special responsibility for these people, for it was the vacillating of American policy that was one of the most potent factors in the

(Continued on page 23)

Three-Score Years and Ten

By the Rev. E. Clowes Chorley, D.D.

CLIFFORD MOREHOUSE'S choice of *The Origins of The Episcopal Church Press* as the subject of his thesis was singularly appropriate. For the Morehouse family has played a large part in the development of the religious journalism of the American Episcopal Church covering an unbroken period of nearly 80 years.

The pioneer was Linden H. Morehouse, a business man of Milwaukee, Wis. As superintendent of All Saints' Sunday School, he realized the need of a Church magazine for his Sunday school and in 1870 began *The Young Churchman*, followed seven years later by *The Shepherd's Arms*, for the small children.

Like Michelangelo, he builded better than he knew. In 1884 The Young Churchman Company was organized and incorporated, commencing with the publication of a few pamphlets. Its first book was Dr. Arthur Wilde Little's *Reasons for Being a Churchman*, which became a classic, going through many editions, and was in print as late as 1935. A significant development was the opening of a small shop in Milwaukee for the sale of Church books. Later consolidation with Edwin S. Gorham under the name of the Morehouse-Gorham Company established it as one of the leading religious publishers in the United States and agents here for the equally well known firm of A. R. Mowray's, the English Church publishers. On the second day of November, 1878, a new star appeared on the horizon of the American Episcopal Church press. It bore the name of THE LIVING CHURCH*, and was published in Chicago. It numbered 16 pages, the subscription price being \$3 per annum. It took over the subscribers to *The Diocese of Illinois* (which had been founded by the Rev. Dr. Charles W. Leffingwell, rector of St. Mary's School, Knoxville, Ill.).

The editorial page was headed: "Samuel S. Harris, D.D., John Fulton, D.D., Editors; George F. Cushman, D.D., Associate editor. \$3 a year, invariably in advance."

Dr. Harris, who later became Bishop of Michigan, was rector of St. James', Chicago. He and Dr. John Fulton, rec-

tor of St. Paul's, Milwaukee, were the co-editors with the assistance of Dr. George E. Cushman of Chicago, who acted as news editor. In after years Dr. Fulton became editor of *The Church Standard*. The new paper was founded "as a representative organ of the Church in the West," and was not, as it stated, "intended to be the organ of any school or party in the Church, and just as little will it be the enemy of any."

Within a short time Drs. Harris and Fulton found it impossible to combine the care of large and growing parishes with editorial responsibilities and THE LIVING CHURCH was taken over as owner and editor by the Rev. Dr. Leffingwell, and so remained for about 20 years. Under his guidance the churchmanship was more robust. In the course of the years it gradually ceased to be a purely western organ, and became what it continues to be, a national publication.

In 1900, owing to failing health, Dr. Leffingwell sold the paper to The Young Churchman Company (now the Morehouse Publishing Company), and in that year Frederic Cook Morehouse became editor and served as such for just over 32 years. The son of Linden H. Morehouse, he was born in Milwaukee in 1868. Owing to eye trouble he was compelled to leave school. Thrown into close association with his father, he was born into the editorial purple. At the age of 17 he became editor of *The Living Church Quarterly*, the predecessor of *The Living Church Annual*. In 1895 the Morehouse Company purchased *The Church Eclectic* which had been owned and edited by the Rev. W. T. Gibson of Utica, N. Y. It was a monthly publication; it was an ecclesiastical "digest," English and foreign theological sources being largely drawn upon. Mr. Morehouse edited it for five years, and was succeeded by the Rev. Arthur Lowndes. At the age of 24 he wrote his first book — *Some American Churchmen*, a series of brilliant biographical sketches beginning with Bishop Seabury. It is significant of his sympathies that the principal sketch is devoted to Dr. DeKoven, the stormy ecclesiastical petrel of his day.

Such was his journalistic training. He was fittingly described by the late Bishop Page of Michigan as "one of the outstanding leaders of the Church of God, fearless, and devoted, with a rare mind, very definite in his own point of view, and yet sympathetic with those who disagreed with him."

In the January 29th, 1900, issue of

THE LIVING CHURCH, Dr. Leffingwell in announcing that the paper had been sold to and would be conducted by The Young Churchman Company, added, "There will be no change of name or policy."

So it was that Frederic Cook Morehouse became editor of THE LIVING CHURCH. It was his absorbing passion and he came to consider religious journalism as a genuine ministry.

In the prospectus of the new owners it was declared:

"The world — its literature, progress, politics, art — will be viewed from the standpoint of the Church, and the Church from the standpoint of Catholic thought. The editorial policy will always be frank and outspoken; but controversy will not be its main desire. We shall attempt to be broad rather in intellectual grasp than in Churchmanship; to learn and to teach. There will be 'malice toward none,' 'charity for all.' In short, THE LIVING CHURCH will be *The Young Churchman* grown up."

This was further amplified in the first editorial under the new management by the explanation:

"We call it the Catholic standpoint because it is the standpoint which sees in the Protestant Episcopal Church a living branch of the One Holy, Catholic, and Apostolic Church of the Creeds, of the six — probably seven — Ecumenical Councils, and of history. It is not necessary to explain to any who read this how different is this conception of the Church from the Roman idea."

For an illuminating treatment of the churchmanship of Mr. Morehouse, the reader of this sketch is referred to Bishop Steven's *Editor's Quest*, in the chapter entitled "Credo." Mr. Morehouse never cared to use the terms "High" or "Low Church." These, he said, "as applied to churchmanship, are 200 years out of date. They ought to be abandoned . . . there is no excuse for the continued existence of either High or Low Churchmen, especially in America." His son, Clifford, wrote: "In his relationship to the Episcopal Church he was frankly an Anglo-Catholic, and was proud of the term." But he was definitely not pro-Roman. Much less was he a Fundamentalist of the Bryan type.

It is interesting, however, to note his attitude to some developments of Modernism. He wrote: "Catholic Churchmen are in such close accord with that branch of Modernism that seeks to teach the Christian religion in the increasing light that modern science and thought

*This was not the first Church paper bearing the name of THE LIVING CHURCH. One was started in Philadelphia in 1868. It lived for six weeks. An editorial in *The Protestant Churchman* of January 13, 1870, states that "On the first Thursday of each month THE LIVING CHURCH will be published and furnished gratuitously to subscribers." (Extract from a letter written by Edward Larmon Virgin, Librarian of the General Theological Seminary.)

throws about its problems, that they are almost identical." Ardent Catholic as he was he was keenly alive to some of the defects of Catholic Churchmanship — too often "petty, narrow, and censorious . . . in many cases ultra-congregational." Like Bishop Brent he urged the need for penitence and corporate confession as a prelude to Christian unity.

UNHAPPY DIVISIONS

He deplored our unhappy divisions and by voice and pen did all he could to heal the breach in the seamless robe. In 1927 he attended the first World Conference on Faith and Order which was held at Lausanne, Switzerland, nearly all the Christian Churches, save Rome, being represented. It was, as Bishop Stevens, said "a profoundly moving experience for him." He did not feel, as did the *Church Times* that the conference should have been abandoned because Rome declined to participate. When it was over Mr. Morehouse wrote: "The experience has been a happy one. We have learned much from one another. We are in a transition stage. The Holy Spirit is transforming our minds more rapidly than we have supposed. We are getting into the will to unite. And that is a long step. We have gone as far as is possible at the present time; to try and go further at this date would be perilous. But not for always. We shall grow together. Difficulties will clear away. The Holy Spirit will lead us. Truth and unity will not always be apparently incompatible."

His later years were marked by increasing ill health and family bereavements which slowed down his activities. The outward man began to fail, but the inward man was renewed day by day. He mellowed.

After a long and painful illness Mrs. Morehouse died on June 24, 1932. The following day he received the Holy Communion, and fortified by Holy Unction, his own spirit winged its flight into the abodes of the blessed. Lovely and pleasant during 41 years of married life, in death, they were not divided. So passed Frederic Cook Morehouse, leaving the memory of a great layman and a devout Catholic Churchman who died in the Lord and whose works do follow him.

It only remains to be recorded that the continuity of THE LIVING CHURCH was preserved without a break, and now celebrates its 70th anniversary. His editorial mantle fell upon the shoulders of his son, Clifford P. Morehouse, a graduate of Harvard, who had served as his father's associate for about six years. Bringing to his task the freshness of comparative youth, he has served for 16 years as editor, and is worthily maintaining THE LIVING CHURCH in the tradition established by his predecessors.

Such is the story of Frederic Cook

Morehouse and THE LIVING CHURCH as told in outline, and no more.

The writer of this sketch is indebted to the following sources:

1. *Origins of the Episcopal Church Press* by Clifford P. Morehouse. A thesis for the degree of Master of Arts in Journalism at Marquette University. It goes back to 1804 when a group of Connecticut clergymen combined to publish *The Churchman's Monthly Magazine, or Treasury of Divine and Useful Knowledge*. From this point Mr. Morehouse includes the numerous other monthly and weekly Episcopal publications down to 1840. A surprising number have fallen by the wayside. Once influential papers like the *Episcopal Recorder*, the *Church Standard*, and the *Church*

Journal, are now only memories. As Mr. Morehouse points out, only three Church publications established prior to 1840 survive to this day — *The Churchman*, *Forth* (formerly the *Spirit of Missions*), and the *Southern Churchman*. This thesis was published in the *Historical Magazine of the P. E. Church*, September, 1942.

2. The editorials of Mr. Morehouse from 1900 to 1932; and the later ones by his son, Clifford P. Special attention should be given to the one under date of November 3, 1928, entitled "Our Semi-Centennial," and the one of November 30, 1938 — "Sixty Years of THE LIVING CHURCH."

3. To which is added W. Bertrand Stevens' (Bishop of Los Angeles), *Editor's Quest, A Memoir of Frederic C. Morehouse*. With a foreword by Clifford P. Morehouse. New York: Morehouse Gorham Company. 1940. Pp. 240.

Suffering in Palestine

By the Rev. Charles T. Bridgeman

FOUR hundred thousand people have been made refugees by the fighting in Palestine. Mostly women and children, they are camped out of doors in the bitter wind and rains of approaching winter, and soon will know frost and snow. Many are dying each night. Food, clothing, blankets, tents, and medical supplies are urgently needed to prevent hunger, death from exposure, and epidemics.

Christian people of America are being asked to come forward with cash, blankets, and piece goods for clothing. The American Government when asked by the late Count Bernadotte to share in a world-wide relief program replied that it had no funds, no wheat, no blankets, as none had been authorized by Congress.

The children, women, and sick, dying in the Holy Land, cannot wait till Congress meets next year!

The State Department has appealed to private voluntary agencies to supply the needed help. That means the Christian Churches as well as certain secular and humanitarian organizations must jump into the breach.

Another appeal? Yes. An appeal that must be answered promptly in addition to anything we are already doing. We cannot let people in Germany and China starve while we feed refugees in the Middle East. And we cannot allow Christians, Moslems, and Jews to die of cold, starvation and disease in the very land where Our Blessed Lord taught us the Gospel of love; while we, despite our former charities, are the best fed, best clothed, and best housed people in the world!

We have the means to help: the money for grain and medicines and the blankets. Not yet have we exhausted our giving capacity.

But so far our response has been pitifully small. Stanton Griffis, our ambassador to Egypt, is quoted as saying in Beirut, Lebanon, "The United States has been grossly negligent in handling the humanitarian aspect of the Palestine problem. Almost for the first time in

history we failed in our responsibility toward human suffering."

TRAGEDY

The outbreak of the Israeli-Arab war in May, 1948, meant fighting up and down the length of Palestine. Israelis seized control of Haifa, and large numbers of the Arab inhabitants, many of them Christians, fled. The Israelis seized the Arab town of Jaffa, again largely Christian, and again the people panicked as they heard the rattle of shots in the streets and saw the smoke of burning houses. Arab villagers and townsmen in the Israeli-held coastal region hastened to escape. Jerusalem became a battle ground, where the bloodiest and most obstinate fighting took place between the rival armies whose front line bisected the city. Jews were trapped in the walled Old City by Arab forces, and when rescued became refugees in Israeli territory. Populous Arab quarters of the city lying behind the Israeli lines were seized, and their residents fled for safety to behind Arab lines. Villages on the frontiers between the contending armies have been attacked, retaken, and fought over till practically in ruins. With everything lost, the inhabitants who survive have joined the flight.

The refugees are of every race and creed. Moslem Arabs, Christian Arabs, Jews, Christians from Armenia, Greece, Russia, Abyssinia, etc. But as most of the places where fighting has taken place are those occupied by Arabs, they form possibly 95% of the refugees, and of these a quarter may be Christians. But this is not a question of who the people are; they are human beings in deep trouble. Their exact numbers vary with every report, but official sources have steadily raised their estimate till now the conservative median figure is 400,000.

Infants under 2 years make up 12% of the total; those between 3-5 number 18%; 6-18 years, 36%; and another 10% comprises pregnant women and nursing mothers. This makes 76% for these classes. In addition 8% are aged

l infirm people of both sexes, making % of dependent people.

Whither have they fled? Presumably Jews have retired to Israeli-held territory in Jerusalem and along the coast. The Arabs still in Palestine are mainly concentrated in the hill country of Samaria and about Gaza on the sea coast. A recent report tells us that among the 000-80,000 camped under the olive trees about Ramallah, just north of Jerusalem, 30-40 are dying nightly now that the cold winter rains have come. Many are trekking down to the warm Jordan valley about Jericho. The United Nations disaster relief organization has begun to supply some 2,500 tents contributed by the British, but it is easy to see how many more are needed. In Lebanon there are from 50,000-75,000; in Syria from 70,000-100,000, with the latest report saying that the Syrian Government has been giving 116,000 refugees 25c a day. However, the Syrian government has exhausted its funds and the refugees are leaving the camps to go in the towns, or perhaps steal. Eastwards from Palestine in TransJordan 0,000-75,000 refugees have found haven. Still other tens of thousands have made their way to Iraq and to Egypt. The number of people living under refugee conditions in Israeli-held territory without Nazareth is reported as about 9,000.

ORIGINAL APPEAL

The late Count Folke Bernadotte when he made his original appeal on the basis of 338,000 then estimated, asked the nations of the world for \$22,500,000, of which he thought the Arab nations nearby could supply \$8,250,000. Since then the figure has risen above 100,000, and the needs seem to be greater. The United States was asked for 100,000 blankets by mid-October; 1,000,000 yards of piece goods for 200,000 garments immediately; 5,000 tons of grain by the end of November; and 10 tons of milk powder by December. Other nations have their quotas of grain, goods, medicines, and cash, some of which has already gone forward.

The United Nations' International Children's Emergency Fund has appropriated \$411,000 for children's aid. When UNRRA wound up and handed over \$12,000,000 of its residuary fund to the above Fund, it was with the recommendation that half of it go to the Middle East refugees. If done, this will be a great help.

Meanwhile, we in the United States, have done little in comparison with our resources. Our Government has passed on its responsibility to private voluntary agencies, even though there is a move on to secure belated Congressional action next year. These private agencies have sent over 450 bales of clothing; 50 tons of dried milk; \$200,000 worth of grain

and meat from a contribution from American oil companies with interests in the Middle East. The Lutheran Church has sent \$30,000. The Roman Catholic Church is also active.

In response to urgent appeals from the Anglican Bishop in Jerusalem and our chaplain in Jerusalem, the Rev. Dr. Walter Klein, the Presiding Bishop's Fund has sent \$8,000 and will probably send another \$13,000 for relief of Arab Anglicans and other Christians whose plight is serious. At the same time the Bishop in Jerusalem writes that he and his staff, prevented by war conditions from doing other things, are free and equipped to do relief work if given the means.

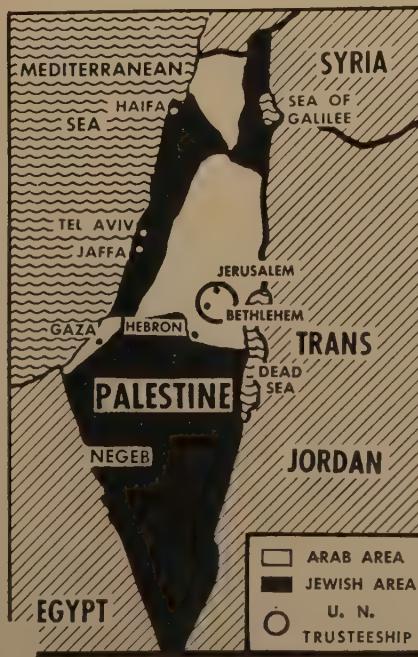
NEW MONEY

With our own Church, as with others, what we do will be dependent upon what new funds come in for this special purpose. Funds on hand are swallowed up in the commitments for other distressed areas. The Presiding Bishop's Fund for World Relief needs new money if it is to respond effectively to this pathetic appeal from the Holy Land.

The Church World Service, Inc., the interchurch organization with which we coöperate, will probably try on behalf of the Churches, in America to raise the \$350,000 needed to buy 100,000 blankets for which every message from the Middle East appeals. This will enable other agencies to concentrate on the other needs.

Our Churchpeople can help in one of two ways:

1) Send money to Mr. Russell E. Dill, Treasurer, 281 Fourth Avenue, New York 10, N. Y., for The Presiding Bishop's Fund and specially design-



DESIGN FOR DISRUPTION: Palestine as partitioned by the United Nations.

nated for Middle East relief. This will be credited to each parish's contribution. The money will be spent directly or for the blankets, as seems best.

2) Send good, warm blankets, or substantial men's or women's clothing to Church World Service, 214 East 21st Street, New York 10, N. Y., marked Middle East relief.

Two concluding observations must be made.

America, when faced with the plight of the Jewish remnant left in Europe after Hitler's brutal attacks, practically closed its national gates to them. Instead our Government and all major political parties threw their weight into the Zionist effort to have Palestine opened for large scale Jewish immigration and the creation of the Jewish State. Despite warnings that it would produce a conflagration in the Middle East, our country used all its resources to secure favorable United Nations' action on the partition of Palestine into two states. War, bitter interracial war, has resulted. Our responsibility as a Christian nation is very grave. We refused to succour the Jewish refugees, and wished them settled elsewhere; now there are 400,000 new refugees from that unhappy country.

HOMELESS ARABS

And what is more: a mere truce will not permit those who have fled to return to their homes, even if they are yet undamaged. Their abandoned homes have been occupied by Jewish immigrants pouring into Palestine. It is reported that Israel would be willing to consider their repatriation only as part of a general peace settlement with the Arab states, and even then could not do so without international financial aid. No wonder it is reported that many Arabs have come to the conclusion that they will never be able to return to their homes and must settle down elsewhere.

Such is the result of a Christian world refusing to face the problem of anti-Semitism realistically or generously; more refugees, more despairing displaced persons.

Whoever they be, Jews, Christians, Moslems, they are those with whom our Blessed Lord identified Himself when He said:

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." And: "INASMUCH AS YE HAVE NOT DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN YE HAVE NOT DONE IT UNTO ME."

Who will spare a blanket or the price of one, for our Blessed Lord, disguised as a hungry shivering child, or a homeless old man huddled in the winter rain of Palestine?

He has identified Himself with each one of them.

The Psalms as Prayers—IV

By Merle G. Walker

Laywoman of Church of Our Saviour, Atlanta, Ga.

WE HAVE now seen two great human needs from which spring two kinds of prayer: the need for contact with holiness, issuing in praise and adoration; the need for reassurance against pessimism, issuing in prayers of willed confidence. God is holy; that holiness will prevail.

But will it prevail in us, or in spite of us? Here is the beginning of that holy "fear of the Lord which is the beginning of wisdom." If God be indeed the ruling king of creation, then His Law is inexorable over all the world. It is He that has determined the seasons of the moon and "set bounds to the water that standeth about the hills." It is also He who has set lawful bounds to the desires and actions of men. His law and righteousness are over us as well as the ungodly. If, in moments of pessimism, we cry out that the wicked be put to confusion, and the ways of unrighteousness come to naught, then we invoke God's justice and law also upon ourselves and our sin. The notion of reward and punishment that runs through all the Psalms is not an Old Testament crudity, but an ineradicable religious fact. The wicked are punished, not because God is an arbitrary dictator, but because His creation makes sense, and follows truth and justice, and His handiwork has righteousness prevailing within it. The righteous man is rewarded, not as a foolish parent gives presents to a child who flatters his pride by blind obedience, but because the righteous man has entered already into the enduring nature of things, into the order and reasonableness that eternally, by God's power, has held and is holding creation together. This is a poetic fact, this concept of God's law, preserving and maintaining all creation from the little hills and the stars in their courses to the souls of the just, but it is also a hard fact with real consequences. We cannot invoke the power of God when our unrighteous neighbor seems too prosperous, and ignore it when we should like to do as we please. The price of our trust in God's might is—obedience.

Without knowledge, however, there can be no obedience. We cannot obey God unless first we know His ways. Our supreme practical need is for

wisdom and understanding, for the wisdom that "giveth light unto the simple" and the understanding that reveals what God would have us do.

To us, within the Christian faith, all prayers for wisdom and understanding of God's truth for man are answered in the person and life of Our Lord. In Him the law and the truth are personified. We know God's will for us in His life. But the Jew could not say, "Our lives are hid with Christ in God." He could only say, "In this changing world of confusion is Judea; in Judea is Jerusalem; in Jerusalem is the temple; in the temple's holy of holies is the Ark of the Covenant, and in the Ark of the Covenant are two stone tables with the ten commandments engraved upon them." To us from the fullness of the new covenant they may seem a cold and lifeless set of negative rules. But to the Psalmist they were not mere laws; they were the Holy Law "that endureth forever in Heaven." His constant prayers for wisdom were for a deepening understanding of their meaning; his desire for obedience was that they might be forever graven upon his heart as upon the stone tables. To the Pharisee of later days the commandments might degenerate into mere laws whose letter killeth; to the Psalmist they were the very spirit that giveth life. "With them, Thou hast quickened me!" For he knew that they gave the life that is pleasing to God. Had not the first commandment kept his soul through exile and wandering in singleness of devotion to the one true God? Had not the second preserved the purity of his faith against the surrounding idol worship of the heathen, among whom he so often had to sojourn? The third (against blasphemy) had nurtured his awareness of the holiness of God through reverence for His name; the fifth had preserved the sanctity of the family; the seventh (against adultery) gave him clean hands and a pure heart that he might ascend into the holy hill and worship; the eighth (against stealing) guaranteed the rights of property and privacy; from the ninth (against false witness) came all friendship and honor and human trust, one man of another; from the tenth, peace and

quietness and contentment of spirit.

In short, he did not merely learn the commandments and keep them; he cherished them. As he meditated their inexhaustible meaning, he saw that the ways of God for men were not only necessary and binding, but in themselves a source of endless delight. In desiring them, simple obedience was lifted into love and gratitude. The long 119th Psalm is a hymn of devotion to the Holy Law.

Lord, what love have I unto Thy law . . . all the day long is my study in it; Thy testimonies are my delight.

Thy statutes have been my songs in the house of my pilgrimage.

Thy testimonies are the very joy of my heart.

In this prostrate devotion to God's law, the Psalmist glimpsed darkly the meaning of that perfect prayer, "Thy will be done." He felt in part what Our Lord came to reveal completely, that the law must be written not only in our actions, but in our hearts. It is not, he knew, enough to shun idolatry and covetousness and murder and adultery. We must also love and desire the law that chastens and restrains us, which turns us painfully from our natural violence and impurity with an eternal, "Thou shalt not." Obedience must be transfigured into wonder and love; the will of God must become not merely a command, but a treasure.

As Christians we have not outgrown the Psalmist's prayer, "Lord how I love Thy law!" We have but learned to pray it more fully. For Our Lord came not to destroy the Law, but utterly to fulfill it. When, as Christians, we say with the Psalmist, "Thy word have I hid in my heart," we mean that we love all the ways of God—the minimum ways that keep us from adultery and false witness and blasphemy, and all those greater and more secret ways, revealed to us, not on tablets of stone, but in the life of Him who came to personify it. Through Christ we know more fully what the Psalmist knew in part—that the true friends of God are not those who merely keep the law, but those who hold it gratefully in the innermost recesses of their being.

NORTHERN INDIANA

**Cornerstone Laid for
Szentháromság Magyar**

On Sunday afternoon, October 10th, Bishop Mallett of Northern Indiana laid the cornerstone for the new Szentháromság Magyar (Holy Trinity Hungarian Mission) in South Bend, Ind. As he did so, he was surrounded by many of his priests, crowds of boys and girls dressed in their handsome Hungarian folk dress, and hundreds of people from the diocese.

The Holy Trinity Hungarian Mission, which is believed to be the only Hungarian work in the Anglican Communion, had its beginning in 1913. In that year the late Bishop White of Northern Indiana received the congregation from the Roman Church. The Rev. Elwin Ellsworth Smith was appointed first in charge and from 1918-1938 was the pastor of this mission.

In 1938 the present priest in charge, Rev. Harold G. Kappes, was appointed. Mr. Kappes inherited a very shaky 1913-vintage portable chapel (it had been condemned by the city authorities years ago), and an old mortgage of \$1,800. By 1940 the mission was debt free, and on Christmas Day — exactly 27 years after the congregation moved into the portable chapel — the new church fund was started. The fund was started by a child's two cents.

In the next few years, through the sacrifice of the mission people, help from the National Council, and by gifts from many priests and interested outside people, there was money enough to build a brick church, a rectory, and a parish house. The long delays, however, caused by war and inflation have spoiled the plans for a three-building unit. Inflation has wiped away the parish house. It has been a sore test of the Hungarian-Americans' faith after more than 20 years' wait, but they have gone ahead since the ground breaking of the church on July 11th of this year. Ultimately at least \$30,000 more will have to be raised.

TEXAS

Bishop Quin's 30th Anniversary

Bishop Quin of Texas celebrated the 30th anniversary of his consecration as Bishop on Sunday, October 31st.

Bishop Quin, the senior active diocesan Bishop in the Church in point of service, was the senior American Bishop at the Lambeth Conference.

He was ordained deacon in June, 1908, and priest in December, 1908, by



AT CORNERSTONE LAYING: The fund was started by a child's two cents.

Bishop Woodstock. From then until 1911 he was rector at St. James Church, Pewee Valley, Ky., with charge of missions at Shelbyville and La Grange. He then became rector of Christ Church at Paducah, Ky., until 1917 when he became rector of Trinity Church, Houston, Tex. On October 31, 1918, he was consecrated Bishop, with jurisdiction as Coadjutor of the diocese of Texas.

LOS ANGELES

Dean Johnson to Visit So. Calif.

Bishop Bloy has suggested to the clergymen of his diocese that they not appear at mass meetings with Dr. Hewlett Johnson, Dean of Canterbury, England, who is scheduled to visit Southern California next month, according to Religious News Service.

"I believe it would be unwise for us to appear with Dean Johnson at any mass meeting," the Bishop said, "for it surely would be interpreted as tacit approval of his views."

Bishop Bloy stated that Dr. Johnson would not be denied "the use of the cathedral altar for any sacerdotal functions," since he is "a priest of the Church in good standing."

PENNSYLVANIA

Episcopal Hospital to be Operated by University of Pennsylvania

Mr. Harold E. Stassen, President of the University of Pennsylvania and Mr. Laurence H. Eldredge, President

of the Board of Managers of the Episcopal Hospital in Philadelphia, have issued a joint statement that under an agreement reached by the two institutions, the hospital will remain at its present site in the industrial district of the northeastern section of the city, where it has been established for 97 years as a Church institution; but would henceforth be administered as one of the hospitals of the University.

The Episcopal Hospital is the largest medical institution in its section of the city. It has faced a deficit this year of \$141,758. Its deficit in 1947 was \$81,316. It receives no state aid because it is among those considered sectarian. Operated as a unit of the University of Pennsylvania Hospital, the University can receive state aid for the free work done there.

Although the institution was not the creature of the Diocesan Convention, and technically not under its control, it has in fact been a diocesan institution, and actively supported by the people of the diocese.

The Bishop of Pennsylvania called a special convention on June 18, 1948, "for the sole purpose of considering the present and future status of the Episcopal Hospital." The action of this special convention resulted in the following resolution:

"That it be recommended to the Board of Managers of the Episcopal Hospital that it negotiate with another hospital or other hospitals, with the view of affiliating with them in the establishment of a medical center; and to explore the possibility of operating as a smaller

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unit with or without connection with another hospital, as an Episcopal Church Institution and that, if such negotiation seem favorable and practical, both in results and in time of completion, application for state aid be postponed."

MICHIGAN

Lay Reader Presents Confirmation Class

When Bishop Hubbard, Suffragan of Michigan, visited Grace Church in Jonesville, Mich., for Confirmation on October 17th, Jack E. Warner, lay reader in charge of the small mission presented to him the largest class since 1895. There were five women and three men in the all-adult class.

A reception after the service honored Bishop Hubbard and the newly confirmed.

St. Gabriel's

When Bishop Emrich came to the diocese of Michigan as Suffragan in the early fall of 1946, he decided that as soon as he could possibly do so, he would start a mission to be known as St. Gabriel's, as an affectionate tribute to St. Gabriel's in Marion, Mass., his last charge before coming to Michigan.

The opportunity to organize a new St. Gabriel's presented itself very shortly. A congregation in East Detroit was seeking leadership from the diocesan organization, and assistance with the early steps in becoming a mission. The people welcomed Bishop Emrich and happily accepted his suggestion that they take the name of St. Gabriel's. Services were begun in the East Detroit High School and before long the Rev. John Porte was appointed in charge of the mission.

Meanwhile four young men whose paths were destined to cross St. Gabriel's had decided to do something about the housing situation and the shortage of homes. Three were automotive engineers and one was also an architect. The fourth was a manual arts teacher. These four men had quit their jobs and spent two and a half years at their own expense, designing and engineering an entirely new type of house which could be built by volunteer non-skilled labor.

These men formed a non-profit corporation to promote their plan, which they called "Houses Incorporated." The plan was to find a group of men who wanted homes and get them to do the work on each other's houses under the supervision of the original four. Unfortunately, after spending their savings they did not have the capital to get the fabrication of the houses produced.

Then a friend of the architect sug-

DIOCESAN

d that they try to build a church, he theory that a church would ent them to get FHA status for their ing program.

y this time, St. Gabriel's Mission in Detroit had been presented with t of sketch plans for their future ch, which were too expensive; so members welcomed this new idea of ding the church themselves, with nteer labor.

The architect then set to work and gned a church at an overall price, uding all furnishings, that would he needs of St. Gabriel's. The construction will be done by the men and men of St. Gabriel's Mission and of st Church Cranbrook, Bloomfield ls, which is assuming a large part of responsibility for the new mission. e four men will give supervision.

The cost will be \$24,500, which will er all the furniture that the church I require, as well as the purchase of additional lot next to the chosen ation.

Thus the dreams of two separate ups are being realized by a program mutual help, which may have spe significance for the entire housing ustry.

REGON

John's, Milwaukie, Dedicated

Bishop Dagwell dedicated the new 1,000 edifice of St. John's Church at ilwaukie, Ore., at an afternoon serv Sunday, October 31st.

Diocesan clergy participating included r. Lansing E. Kempton, Archdeacon erry H. Smith, the Rev. John Richardn, the Rev. George R. Turney, and r. Frederick W. Clayton.

St. John's Church, founded in 1851, one of the oldest Episcopal churches Oregon. The old building is joined the new one by a corridor. The new brick structure was designed by Sutton hitney & Aandahl of Portland.

The 97-year-old house of worship will used as a parish hall. The historic church was at one time the cathedral the diocese, when the first Bishop of e state resided at Milwaukie.

PRINGFIELD

ew Dean of Cathedral

The Rev. David K. Montgomery, the rector of All Saints' Church, Fort Worth, Texas, is the new dean of St. Paul's Cathedral, Springfield, Ill. He ill assume his new position on Decembe 5th.

Fr. Montgomery was a classmate of the late Bishop Loring and Bishop Clough. Mrs. Montgomery is a sister of Mrs. Henry K. Sherrill.

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These words are mouthed annually by many Episcopalians, especially at this season. All our pressure campaigns seem to hit in October or November. Then there's the Every Member Canvass. Then the Parish Bazaar, but not until the Community Chest has whacked at us. Most Episcopalians feel they've reached the end of their rope so far as giving is concerned, and start retrenching. But there are thousands of Episcopalians who haven't yet really STARTED to give. Each year we endeavor, personally, to tell these thousands of the satisfaction which would come if they would adopt the plan of giving a definite, prayed-about portion of their income. The ideal system is that of tithing—giving one tenth of one's income to Our Lord. Naturally, first off, many will say that that's too stiff a gaff. Think so? Ask your friends who have tithed over the years, and still eat, and buy clothes, and pay their bills.

It is all in how you feel toward Jesus, how much or how little you love Him, how keen you are in seeing His Kingdom come, and what rent you feel you owe Him for the room you take up on earth.

We know DEFINITELY, that if only 50% of Episcopalians tithed, we'd pay all quotas, all essential appeals, we'd up our pledges in our Canvasses, we'd increase the salaries (and spirits) of our parish priests, and we'd still eat heartily, and have every essential need supplied. Notice we said "essential need." Tithing just isn't done jauntily. You pay deeply, but it doesn't carry an ache, for you do it for a Loved One! What you learn to do is to sacrifice some extravagances for Him, and readjust your way of living to contemplate those sacrifices. It puts you on higher ground, and farther along on the path to perfect companionship with Jesus than you can realize until you try it.

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DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Claude E. Remick, Priest

The Rev. Claude Elwood Remick retired senior canon of Christ Church Cathedral, St. Louis, and for many years the secretary of the diocesan convention and diocesan council of Missouri, died in St. Louis on September 14th at the age of 72. At the time of his retirement a year ago, Canon Remick was the senior priest in active service in the diocese of Missouri.

Widely known for his work with underprivileged boys in the Cathedral parish house, Canon Remick had served at Christ Church for 44 years at the time of his retirement. The Claude E. Remick Fund for boys was launched in tribute to his work by members of the Cathedral parish.

Trained for the law, Canon Remick turned to the study of theology and was ordained deacon in 1903. After a short experience at a mission at West Plains, Mo., he had about made up his mind that he had made a mistake in entering the ministry, when he stopped for the night at the Christ Church clergy house. The then dean, the late Very Rev. Carroll M. Davis, convinced him that his vocation was to work with the underprivileged, and he joined the cathedral staff. He was ordained priest in 1905 by Bishop Tuttle.

Canon Remick was a native of Sharpen Pa. He came to St. Louis in 1900 to be a railroad attorney. He was the son of the late Arthur G. and Nattie (Stitt) Remick. He is survived by a niece, Mrs. Elmer Maurer, of Kirkwood, Mo., and a nephew, Claude Connor, Jr., in California.

The Very Rev. Sidney E. Sweet, Dean of Christ Church Cathedral, conducted the funeral services on September 16th.

Edward R. Rogers, Priest

The Rev. Edward Reinhold Rogers Ph.D., rector of St. Luke's Church Hot Springs, Va., died on August 26th after an illness of some weeks. The funeral service was held on the 28th, at Christ Church, Charlottesville, Va., with interment in Riverview Cemetery, Charlottesville. The Rev. Richard R. Beasley of St. John's Church, Roanoke, conducted the service, being assisted by Bishop Gravatt of Upper South Carolina, Bishop Mason, Suffragan of Virginia, and the Rev. John S. Wellford of Covington, Va. Also in the chancel were the Rev. W. Carroll Brooke, of Staunton, and the Rev. G. William Beale of Rocky Mount.

Surviving are Mrs. Rogers (the former

DEATHS

Mary Anne Lile), three sons: Dr. E. R. Rogers, Jr. of St. Petersburg, Fla., Mr. William Minor Lile Rogers of Marblehead, Mass., and John Rogers of Lynchburg, Va.; a brother, the Rev. George Floyd Rogers of Asheville, N. C., and a sister, Mrs. Frances Rawle Wadleigh of New York City.

EARLY YEARS

Dr. Rogers was born at Petersburg, March 29, 1876, the son of George Rogers and Eleanor Thrower (Loyd). He attended the High School in Petersburg and McCabe's School in Richmond and the University of Virginia (B.A. and M.A. 1900, Ph.D. 1902). In 1902-03 he was Adjunct Professor of Philosophy at the University of Virginia, and in the summer of 1904 he was Professor of Psychology and Methods. After this he was headmaster and owner of the Jefferson School for Boys at Charlottesville, until 1917, when he accepted the office of superintendent of Boys' Home, an institution at Covington, Va., for the care of underprivileged boys, conducted jointly by the dioceses of Southern Virginia and Southwestern Virginia. He served in this position as a layman until 1927, when he was ordained to the diaconate. In 1929 he was ordained to the priesthood and his title was changed from superintendent to rector of Boys' Home. He continued in this office until his resignation on September 1, 1947. On his resignation from Boys' Home he accepted a call to be rector of St. Luke's Church at Hot Springs, Va. Because of his health he recently gave up active charge of St. Luke's.

Mrs. A. Brockenbrough Mitchell

Mrs. Bessie Aylett Mitchell, widow of the Rev. Austin B. Mitchell died August 29th in Charles Town, W. Va. She had been in failing health for eight years, but had been seriously ill for only two weeks.

She was born in Aylett, King William County, Virginia, on April 29, 1873, and was the daughter of the late Alice Brockenbrough and Colonel William Roane Aylett. Mrs. Mitchell was the

great-great-granddaughter of Patrick Henry.

The Rev. Austin B. Mitchell and Mrs. Mitchell were married in 1903 and resided in Parkersburg, W. Va., until 1913 where he was rector of the Church of the Good Shepherd. In 1913 they moved to Middleway, W. Va., when Mr. Mitchell assumed the rectorship of Nelson Parish. In 1921 when he assumed charge of the Jefferson County Missions they moved to Charles Town where they resided after his retirement in 1935.

PARISH ACTIVITIES

Before her health failed, Mrs. Mitchell was very active in parish and diocesan work, particularly in the Woman's Auxiliary. She was the chairman of the Woman's Auxiliary of the Eastern Convocation and organized its work. At one time she was secretary of the Auxiliary for the Province of Washington. Her interest extended to civic affairs, having been one of the founders of the Charles Town Woman's Club.

She is survived by a son, Austin B. Mitchell of New York City, and a daughter, Miss Patty Aylett Mitchell of Charles Town.

Funeral services were held on August 31st, from Zion Episcopal Church, Charles Town, with the Rev. Henry G. Lane, rector of Grace Church, Berryville, officiating, assisted by the Rev. Benjamin R. Roller, rector of Nelson Parish. Interment was in Zion Church yard.

Wilbur L. Cross

Wilbur L. Cross, 86, former Governor of Connecticut, died October 5th at his home in New Haven, Conn. Funeral services were conducted on October 7th in Battell Chapel at Yale University by Bishop Budlong of Connecticut.

Born in Mansfield, Conn., Dr. Cross began his distinguished teaching career following his graduation from Yale University. In 1897 he returned to Yale as an English instructor to become a full professor in 1902 and dean of the Graduate School in 1916. He was an authority on English literature and the English novel. In 1911 he founded the *Yale Review*, of which he was editor.

Upon his retirement in 1930 he became the democratic candidate for Governor of Connecticut, which office he held from 1931-39.

Governor Cross was a trustee of the Berkeley Divinity School, New Haven, and of the Brewster Memorial Corporation for work among Episcopal students at Yale.

He is survived by two sons, Avery and Wilbur Cross, Jr.

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MIDDLE-AGE CHURCHWOMAN (with no family ties) in good health and with excellent references desires position as Housemother in girls school, or companion to elderly person (not medical) in or near New York City. Reply Box S-189, The Living Church, Milwaukee 3, Wis.

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RETREATS

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CHANGES

Appointments Accepted

The Rev. Frederick L. Gratiot, non-parochial priest of the diocese of Chicago, is now priest in charge of Holy Trinity Church, Skokie, Ill.

The Rev. Edward A. Groves, Jr., formerly assistant at Trinity Church, San Jose, Calif., is now canon of St. Michael's Cathedral, Boise, Idaho.

The Rev. John E. Gulick, formerly vicar of St. John's Mission, Old Orchard, Me., is now vicar of St. Alban's Church, South Portland, Me. Address: 12 Charles Road, Cape Elizabeth, Me.

The Rev. Lawrence Hall, formerly assistant at Christ Church, Cincinnati, is now rector of All Saints' Church, Portsmouth, Ohio. Address: 1922 High St., Portsmouth, Ohio.

The Rev. Lee A. Hanes, formerly vicar of the Church of the Redeemer, Palisades Park, and St. John's Chapel, Englewood, N. J., is now rector of Holy Trinity Church, Hillsdale, N. J. Address: 152 Magnolia Ave., Hillsdale, N. J.

The Rev. Cyril P. Haney, formerly canon of the Cathedral of St. John the Evangelist in Spokane, Wash., is now priest in charge of St. Thomas' Church, Dallas, Ore.

The Rev. Alvin H. Hanson, formerly curate and director of religious education of St. Paul's Church, Chestnut Hill, Pa., is now rector of St. Jude's Church, Fenton, Mich. Address: 613 W. Shiawassee Ave., Fenton, Mich.

The Rev. Edward Bledsoe Harris, formerly rector of Trinity Church, Arrington, Va.; Grace Church, Massies Mill; Christ Church, Norwood; and Christ Church, Schuyler, is now assistant at St. Alban's Church, Washington, D. C.

The Rev. Philip S. Harris, formerly vicar of Trinity Mission, San Diego, Calif., is now vicar of St. Anne's Mission, Lynwood, Calif. Address: 3550 Lynwood Road, Lynwood, Calif.

The Rev. Earl R. Hart, formerly a non-parochial priest of the diocese of Kentucky, will become rector of St. Michael and All Angels' Church, Anniston, Ala., as of November 1st.

The Rev. L. B. Hastings, formerly vicar of St. Andrew's Church, Monroe, Wis., will become canon missioner of St. Luke's Cathedral, Orlando, Fla., as of November 1st.

The Rev. Robert N. MacCallum, formerly rector of the Church of the Holy Spirit, Gallup, N. Mex., is now vicar of St. John's Church, Odessa, Texas. Address: 2010 W. Third, Odessa, Texas.

The Rev. John R. MacFarlane, formerly rector of St. John's Church, Presque Isle, Me., is now rector of St. Philip's Church, Wiscasset, Me. Address: The Rectory, Wiscasset, Me.

The Rev. Robert H. Manning, secretary of the diocese of Louisiana, is now chaplain to Episcopal students in New Orleans, directing the work of the Francis Lister Hawks Student Center, Tulane University. He is also associate minister at St. Andrew's Church, New Orleans. Address: Diocesan Office, 609 International Building, New Orleans 12, La.

The Rev. H. K. Maybury, formerly of the diocese of Rochester, England, is now assistant at the Church of the Mediator, Chicago. Address: 2110 W. One Hundred-Seventh St., Chicago 43, Ill.

The Rev. Donald McCallum, formerly canon of Trinity Cathedral, Omaha, Neb., is now rector of Grace Church, Columbus, Neb. Address: 2216 Twentieth St., Columbus, Neb.

The Rev. Benjamin Miller, formerly rector of Grace Church, Glendora, Calif., is now professor of religion and philosophy at Stephen's College, Columbia, Mo. Address: 1414 Rosemary Lane, Columbia, Mo.

The Rev. C. Lee Mills, formerly rector of Holy Trinity Church, Covina, Calif., is now rector of Christ Church, Redondo Beach, Calif. Address: 416 S. Broadway, Redondo Beach, Calif.

The Rev. Henry B. Moore, formerly vicar of St. James' Church, Morenci, Ariz., and St. Philip's, Clifton, is now vicar of St. Matthew's Church, Sacramento, Calif. Address: Route 7, Box 3904, Sacramento 15, Calif.

The Rev. Jules L. Moreau, formerly vicar of Christ Chapel, Wortendyke, N. J., is now instructor of New Testament literature and language at Seabury-Western Seminary. Address: 600 Haven St., Evanston, Ill.

The Rev. James H. Morgan, formerly senior master of the choir school and priest on the staff

of the Cathedral of St. John the Divine, New York City, is now assistant at St. Thomas' Church, New York City, and may be addressed there.

The Rev. Howard J. T. Mueller, formerly curate at All Saints' Parish, Dorchester, Boston, has returned from a year of foreign travel and is now chaplain to Goldwater Memorial Hospital, New York City. Address: Goldwater Memorial Hospital, Welfare Island 17, N. Y.

The Rev. Wilfred B. Myll, formerly assistant rector of St. Mark's Church, San Antonio, Tex., is now priest in charge of St. Matthew's Mission, Louisville. Address: 4035 Leland Rd., Louisville Kentucky.

The Rev. Harry L. Nicholson, who formerly served Trinity Church, Niles, Mich., is now rector of Christ Church, Henrietta, Mich. Address: R. F. D. 1, Munith, Mich.

The Rev. Paul S. Oliver, formerly chaplain Episcopal students at Cornell University, Ithaca N. Y., is now rector of St. Paul's Church, Seattle Wash. Address: 15 Roy St., Seattle 9, Wash.

The Rev. H. Paul Osborne, formerly rector of the Church of the Epiphany, Kingsville, Tex., and the Church of the Advent, Alice, Texas, now rector of St. Paul's Church, San Antonio, Tex. Address: 1326 Willow St., San Antonio.

The Rev. Alexander Balfour Patterson, formerly student chaplain at the University of Texas, Austin, Texas, is now student chaplain at the University of Colorado, Boulder, Colo. Address: 1077 Fourteenth St., Boulder, Colo.

The Rev. Edward A. Pedrette, formerly rector of the Church of the Good Shepherd, Follansbee, W. Va., and St. Matthew's Church, Chester, W. Va. Address: St. Thomas' Rectory, 3440 Elm St., Weirton, W. Va.

The Rev. Joseph W. Peoples, Jr., formerly rector of the Church of the Good Shepherd, Monee Ill., is now rector of St. John's Church, Chicago. Address: 3905 N. Kenneth Ave., Chicago 41.

The Rev. B. Franklin Peterson, formerly a student at General Theological Seminary, is now serving Christ Church Mission, Anvik, Alaska. Address: Christ Church Mission, Anvik, Alaska.

The Rev. Early W. Poindexter, Jr., formerly chaplain at the University of the South, Sewanee Tenn., is now canon of Christ Church Cathedral, St. Louis, Mo. Address: 1210 Locust, St. Louis 3 Missouri.

The Rev. Charles McHenry Pond, formerly vicar of St. Barnabas' and Elko County Missions, Wells Nev., is now curate at Gethsemane Church, Minneapolis. Address: Fourth Ave. South and Ninth St., Minneapolis, Minn.

The Rev. David McA. Pyle, formerly assistant at St. Thomas' Church, New York, has accepted appointment to be assistant chaplain and master at St. Paul's School, Concord, N. H.

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THE LIVING CHURCH

(Continued from page 12)

erioration of the situation in Palestine, and that resulted in the war now going on there. The frequent changes of policy in Washington made, one suspects, both one eye on the Arabian oil fields and the other the Jewish vote in New York, have disregarded these people, whose only crime was, in most instances, that they lived on the land that politicians thousands of miles away were trading back and forth.

As Canon Bridgeman points out, our own Church is in an especially favorable position to help, because the Anglican Communion has a bishop and staff on the spot, who are free and equipped to do relief work. But they must have the means and the supplies. These can be sent them through the Presiding Bishop's Fund and Church World Service.

We urge this humanitarian appeal upon our people. Let each parish and each individual Churchman contribute according to ability. But let's act quickly, to extend a helping hand in the name of our Christian faith to these suffering men, women, and children of the Middle East. They need our help now — this very week.

Readers may send checks to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., designated "For Middle East Relief." Or they may send contributions in money to the treasurer of the National Council or in kind (blankets and clothing) to Church World Service, at the addresses given in Canon Bridgeman's article. But they should be sent as promptly as possible, for the need is immediate and urgent.

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One of America's beautiful churches.
8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL. 5749 Kenmore Avenue
Rev. James Murchison Duncan, r.;
Rev. Robert Leonard Miller
8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r.
20 Stewart Avenue
7:30, 9, 11 HC Others posted

FRANCIS' The Cowley Fathers
14 W. Thorndale Avenue
Masses: 8 Low, 9:30 Sung with instr., 11 Low
hymns; Daily: 7, C Sat 7:30-8:30 & by appt.

JESUS SAVIOUR Rev. William R. Wetherell
10 W. Fullerton Pkwy. (Convenient to loop)
Masses: 9:30 & 11; Daily Mass; 1st Fri
Midnight 8; Confessions Sat 4-5, 8-9.

DENVER, COLO. Rev. Gordon L. Graser
15 Glenarm Place
Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
C Sat 5. Close to Downtown Hotels.

MARK'S Rev. Walter Williams
12th Ave. & Lincoln St.
8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH. Rev. Clark L. Attridge, D.D.
331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

MATTHEW'S Rev. F. Ricksford Meyers
19 St. Antoine Street
Masses: 7:30 & 11, 10:40 MP; C by appt

EVANSTON, ILL. Hinman & Lee Streets
Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri
Requiem 7:30; MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

HOLLYWOOD, CALIF. Hinman & Lee Streets
510 Finley Avenue
Masses: 8, 9:15, 11 High; Thurs & HD 9

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r.
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r.; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r.
Sun 8 HC; 11 Morning Service & Sermon; Weekdays:
HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r.; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, Broadway & 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Reelif H. Brooks, S.T.D., r.
5th Ave. & 53rd St.
Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.
ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30;
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.
CALvary Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

QUINCY, ILL.
CATHEDRAL OF SAINT JOHN Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.
CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.
ST. PETER'S Rev. Nelson M. Gage, r.
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.
ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHEECTADY, N. Y.
ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Community Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.
ASCENSION AND ST. AGNES Rev. A. J. duBois, r.;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45;
Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHNS' Lafayette Square Rev. C. Leslie Glenn
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

WAUKEGAN, ILL. Grand at Utica
CHRIST CHURCH Rev. O. R. Littleford, r.; Rev. David I. Horning,
Rev. Walter Morley, associates
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;
EP 5:30 daily



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